THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."—ACTS 5: 38, 39.

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GENERAL CONFERENCE
OF THE
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the Deseret News.)

[*Continued from page 678.*]

THE second day of the Sixty-ninth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, saw a much better attendance than on the opening day, and the services were of an interesting and impressive character. As on yesterday two sessions were held—morning and afternoon—the former commencing at 10 o'clock.

SECOND DAY.

Friday, October 7th, 10 a.m.

Singing by the choir and congregation:

Come all ye sons of Zion.

Prayer by Elder George B. Wallace.

The hymn which begins as follows was sung by the choir:

Great God, attend while Zion sings.

PRESIDENT JOSEPH F. SMITH

was the first speaker. He delivered a discourse, the opening portion of which was devoted to defining the objects of the General Conferences of the Church. He urged the people to take a deep interest in the establish-

ment of the work of God on the basis of inspiration, revelation and every principle of righteousness. It was shown clearly that the temporal concerns of the Saints were inseparable from those that are spiritual, the nature of man being both physical and spiritual. Many profitable suggestions were given as to the best course to pursue to secure success in the ordinary affairs of life, and methods which led in the contrary direction were pointed out and delineated.

ELDER JOHN W. TAYLOR

of the quorum of Apostles was the next speaker. He testified to the importance of the subject treated by President Smith. The present prosperity of the Latter-day Saints was due to similar counsel given for the past forty years to them by the authorities.

The speaker had been preaching repentance to the world for some years, and he felt that improvement was necessary among the people in temporal as well as in spiritual affairs. He referred to some phases of social life in which improvement was necessary, stating that when such undesirable conditions existed, they should be exposed and rooted out. The appearance of evil should be avoided, as even the innocent would be condemned if conditions seemed to be against them. The spirit of laxity in morals was referred to and condemned, and the people advised to do everything in their power to preserve the young from evil, that their inheritance, their sons and daughters, might be preserved to them in safety and purity.

Elder Taylor read from Lehi's account of the prophetic dream given to him in the wilderness, in which the dangers of disobedience to the word of God were depicted, as illustrated by the degraded condition of the Lamanites. Such evils could best be avoided by the young people being diligently engaged in the labors assigned to them under the law of God. Only by purity and intelligence could they gain and retain the Spirit of God. Wherever contrary conditions existed, they should be corrected. Repenting with a broken heart and a contrite spirit was the means by which these evils could be overcome in the case of each individual. No one possessed of the Spirit of the Lord could look upon these evils with allowance, and without vigorous protest. Upon men holding the Priesthood rested largely the responsibility of eradicating sin from the midst of the people. Only those who remained pure would be prepared for the coming of Christ to the earth.

In the families of the Saints the doctrines of the Gospel should be taught, that as many as possible of the souls of our children may be saved. A constant watchcare should be kept over them, that their fran chise in the kingdom of God may remain bright, and their salvation be sure. It was the design that the faithful ones should be given an inheritance in the earth in its celestialized condition. Therefore, their greatest desire should be to build up the kingdom and to be prepared, like the wise virgins, for the coming of our Lord.

PRESIDENT GEORGE Q. CANNON

briefly expressed the mind of the First Presidency in regard to some specific allusions made by Elder John W. Taylor in the course of the latter's remarks in relation to the subject of morality in the community.

The choir and congregation sang:

How firm a foundation, ye Saints of the Lord.

Benediction by Elder C. D. Fjeldsted.

AFTERNOON SESSION.

The choir sang the hymn which begins,

Praise ye the Lord! my heart shall join.

Prayer by Elder Angus M. Cannon.

Singing:

High on the mountain top.

PRESIDENT FRANKLIN D. RICHARDS

of the quorum of the Twelve, was the first speaker. Such occasions as this he stated, were spiritual feasts designed to build us up and strengthen us for the duties of life. One of the most important of these duties was the raising of a family to the Lord, and the procuring from the earth of things necessary for their support. All should be producers, for in self-dependence was happiness. The tendency to shirk these responsibilities was deplored; it was much better to assume them and gain strength and self-confidence from their proper performance. It was wrong for people who should be helping to build up the Church, to turn to the Church for support.

Referring to President Woodruff's last instructions to the people, the speaker advised that they be read and studied by them, for they were particularly striking and valuable. Although he had left this stage of action and had gone to join his departed associates yet the proper step had been taken to provide a successor in the Presidency of the Church, according to the precedent established after the death of the Prophet Joseph Smith. His death had thrown all his followers into gloom, as he had been such a close friend and wise counselor. At the time nearly all the Apostles were absent from Nauvoo, and various men arose, claiming authority and acknowledging no allegiance to any one; Lyman Wight, Father Cutler, George Miller, James J. Strang, and others separated from the main body and founded communities which were doomed to disintegrate, while Sidney Rigdon attempted to usurp authority over the people at Nauvoo.

In these trying times the Twelve followed the admonitions of the Prophet before his death, to stand at the head of the work and exercise presiding authority, according to the endowment of power placed upon them by Joseph. The power of the Priesthood restored to the earth through holy angels, rested upon the Twelve until the year 1847, when in December, the First Presidency was reorganized and a fullness of organization perfected, the vacancies in the Apostleship being filled in 1848, the speaker being the last of the four ordained. When President Brigham Young departed, another period of the Presidency of the Twelve occurred, John Taylor being at the head of the quorum. Time was taken to get the mind of the Lord, and He made it manifest that a Presidency should be reconstructed. And when President Taylor died, the Twelve held the

direction of affairs for a time, until by the manifestation of the Spirit, it was seen that it was the proper time for the First Presidency to be again organized. Unity of sentiment and purpose had always marked the action of the Twelve in this matter. When President Woodruff died, there was no disunion in the minds of the fourteen brethren who stood at the head of the work. Therefore, when they assembled in their regular organization as a quorum, and were contemplating the temporal and spiritual needs of the Church, it began to be apparent that the time had come for the reorganization of the First Presidency, and the word of the Lord was given to this effect. Therefore, it was clear that the acceptable time for this action had come.

speaker felt to rejoice at this manifestation of the will of God. President Woodruff had always been full of instruction and blessings to the people, and God had shown a peculiar watch-care over His people in giving them safety from the many dangers of the present time. Among these was not only the rise of false Christs, etc., but the occurrence of wars and rumors of war, a necessary part of the great and last dispensation, as necessary as any other portion. It was by war and its attendant developments that this land had been settled and prepared for the establishment of the great Latter-day work, with liberty of worship. The War of the Rebellion had also prepared the way for the free spread of the Gospel in the Southern States, where the work was now taking root and making rapid growth. So in Europe, when the Gospel was desired in Germany, it was introduced amid difficulty and even exile, not only the Elders, but also converts, being expatriated. But after the war between France and Germany over Alsace and Lorraine, circumstances have become somewhat favorable to the spread of the work; the Elders, though banished from some places, being gladly welcomed in others.

Therefore the time would come when the sons of Israel would be looked upon by the world as mighty, and through their faithfulness and the Priesthood they bear, invincible to their enemies.

The speaker closed with the prayer that he and all the Church might be faithful in the performance of all duties and happy in the fruition of all their righteous desires. This would come to pass if the love of Zion were placed above every other sentiment.

ELDER HEBER J. GRANT,

of the quorum of Apostles, addressed the Conference. Following is a brief synopsis of his discourse: He rejoiced in having the privilege of once more meeting with the Saints in Conference, and hoped to be able to encourage them to press forward in the performance of their duties—to seek first the kingdom of God. We had weaknesses to contend with, but if we desire above all other things to know the mind and will of God, He would help us to keep His commandments. There was abundance of room to cultivate faith and endeavor not to become discouraged. The speaker rejoiced that he himself had a hopeful disposition. When the difficulties of life were formidable it was all the more necessary to put forth determination, exertion and energy. There was a great force in will-power. When we determined to attain a given end, God gave power to accomplish

it. It was too often the case that the sick failed because they give up too readily. The exercise of the faculties in overcoming difficulties developed character. The one great object of life ought to be to do everything possible for the upbuilding of the kingdom of God. All should pay an honest tithing. No president of a Stake was fit to hold his position who failed in this regard. When such was the case, he weakened his ministry because he was not a faithful example to the people, under his supervision.

Elder Grant said he knew that the mantle of the Prophet Joseph Smith fell upon the shoulders of Brigham Young. His own mother and other faithful Saints had told him that they had heard President Young speak with the voice of Joseph, after the latter's martyrdom.

The speaker here read a prophecy of the Prophet Joseph in relation to the Saints gathering to the Rocky Mountain region and there becoming a mighty people. He took occasion to draw attention to this fulfillment because of certain men who were in the community seeking to convince them that the Church was disorganized after the death of its first President and Prophet. Elder Grant also spoke of other prophetic declarations which had been fulfilled in certain attitudes assumed by the United States government toward the Latter-day Saints. A prediction made by Joseph Smith to and concerning Stephen A. Douglas, and its verification were also alluded to. All these predictions had reference to the future of the Church when it should be located in this region. They had no relation to any reorganized church, but the true Church of Jesus Christ of Latter-day Saints, which had never been disintegrated.

The speaker knew that Lorenzo Snow, Wilford Woodruff, and John Taylor were Prophets of God. He knew that he, himself, had been raised up from a bed of sickness by the power of God, and that this Church was His work.

ELDER GEORGE TEASDALE

followed. He referred to the appreciation of the Gospel and its blessings by the Saints, and his doubt that that appreciation was adequate. He himself rejoiced in being a member of the Church of Christ. Great promises had been given to the Saints, that they should be blessed in life, and raised from the dead to rewards of righteousness. Referring to the revelation in section 120 of the Doctrine and Covenants, Elder Teasdale stated that the Lord had established His Church and restored the Priesthood, with the power to preach the Gospel to the world. The Saints were living in accordance with the light of the Gospel, freeing themselves from the wickedness of the world, and enjoying the fellowship of the Holy Ghost. True, some who were not worthy the name of Saints, were transgressing the law of God, but they were only the tares among the wheat. The Saints on the contrary were doing all in their power to please God. Many of them had come out of the world for this purpose, and they seemed, in most cases, to appreciate, in an especial way, the blessings of the Gospel.

The testimony of the Spirit had been poured out upon the people in many instances, and it was fitting that they should acknowledge the hand of God in all blessings bestowed upon them.

There was no happiness in the world superior to that of a man who

kept the commandments of God. All should be just in every action, treating all men in a spirit of integrity. Representing Christ, through the Priesthood, the Saints should show by words and works that they were in possession of a divine testimony to the truth of the work. They should retain their first love and zeal for the cause of truth, showing themselves a righteous people, as they had done to the present.

The choir and congregation sang:

Come, come, ye Saints, no toil nor labor fear.

Benediction by Elder Joseph E. Taylor.

Conference adjourned till Sunday morning, October 9th, at 10 a.m.

[TO BE CONTINUED.]

ASPIRATIONS.

THE man or woman that lives the most fruitful and interesting life is the one that has wholesome, vigorous aspirations. Without these a person's life may be commonplace or even a failure, though his abilities are great; possessing them he must attain influence and success, whether his abilities seem at first great or small. Aspirations, if they are real, create a need for abilities to carry them out. If abilities are present, they are put to use; if absent, they are cultivated.

The late James G. Blaine when a boy aspired to be a congressional leader. It is said that he gained admittance to a literary society, and though troubled with natural defects, quickly obtained the presidency on account of his close study of parliamentary law. That was one step up toward the important place he filled in the nation in later years. Abraham Lincoln was a rail-splitter in the backwoods of Illinois. His aspirations made him overcome his bashfulness, gain an education, and finally become the savior of his country. James A. Garfield was once a poor, friendless boy employed on a river boat. He had an ambition to do more important work, and he rose until he reached the presidential chair. Daniel Webster was at one time a struggling law student. The position of clerk in a county court was offered him. To accept meant a comfortable living and permanent place. He chose his studies with their poverty; for there he felt that by hard work he could rise and make his influence felt. Nearly all of our public men have had ordinary beginnings and it has been through their aspirations and energy that they have risen to prominence.

But political eminence is not the only goal to which we may aspire. Vocations should be chosen according to tastes and opportunities. The effort should be to make oneself most useful in his occupation and thoroughly the master of it. Our life plans should be carefully made and should always be subject to reasonable change. The most prominent thought in them should be *excellence*, and combined with this *determination to work*. Robert Fulton, in the early part of this century, became dissatisfied with dependence upon wind as motive power for ships, and set about to supply something better. The result of his aspirations and his work was the *Clermont*, a vessel without sails that in 1807 made its way up the Hudson river against the stream and an opposing wind, at the rate of

five miles an hour. It had been called Fulton's Folly; now it was called the wonder of the age. Benjamin Franklin aspiring to a more useful life than that of a candle maker, learned the printer's trade, and at the age of seventeen set himself up in business in Philadelphia. He had neither capital nor friends, but he aimed high and knew how to work. Success of course came, and at the end of his long and useful life he was mourned at home and abroad, and foreigners spoke of him as "the sage whom two worlds claim as their own" and as the man who "snatched the lightning from the sky, and the scepter from tyrants."

But aspirations are not complete if they do not lead to moral strength and spiritual activity Without these qualities the character lacks true greatness. The Saviour never led an army, never held position in any state; but how incomparably does His divine personality surpass that of the mightiest conqueror or of the most illustrious ruler! Joseph Smith, His chosen servant in latter days, was not college bred nor trained in any political school, but yet how much more keen was his insight into national conditions than that of the men who ruled the nation during the latter part of his life, and how much better would humanity have been if his advice had been followed and the fratricidal war between North and South averted!

"Aim at the stars; you may attain the mountain tops." Human beings cannot reach perfection, but we can think of it and can strive toward it. And the more clearly we conceive what is true and perfect and the more sincerely we strive the closer will we approach it and the better will be our lives.—*Juvenile Instructor.*

RELEASES AND APPOINTMENTS.—Elder Clarence Eldredge has been honorably released to return home and sailed from Liverpool on Saturday, October 29, on the Cunard s. s. *Campania.* He was accompanied by Elder W. H. Toone, who was expecting to sail from Glasgow on November 5, but by special arrangements sailed earlier.

The following named Missionaries have been honorably released to return home, and will leave Glasgow by Anchor Line s. s. *Furnessia*, Nov. 17, 1898: David Bagley, Jesse W. Knight, and Lucy Jane Brimhall of the Bristol Conference; Jed Stringham, President of the Liverpool Conference, Wm. P. Ostler and Thomas Bennett of the same conference; W. E. Clark, President of the London Conference; Wm. J. E. Albrand and Vincent Pugmire of the Newcastle Conference; John H. Ford of the Norwich Conference; J. W. Stringfellow, President of the Nottingham Conference, and Edward C. Rich of the same conference; Levi G. Richards of the Sheffield Conference, and Wm. R. Davis of the Welsh Conference.

Elder George Ruff is released as Traveling Elder in the Sheffield Conference and appointed to preside in the Nottingham Conference; Elder Jabez W. West is appointed to preside in the London Conference; Elder Amos N. Merrill is released as Traveling Elder in the Leeds Conference and appointed to preside in the Liverpool Conference; Elder A. P. Ballinger is released as Traveling Elder in the London Conference to labor in the Bristol Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 3, 1898.

A HOME-BUILDING PEOPLE.

THE Latter-day Saints are becoming popular as a community of pioneers and home-builders. Having been repeatedly driven from their homes in Missouri and Illinois, and having to build new homes under the most trying conditions, they learned the value of a home by a dearly bought experience. It is said that "necessity is the mother of invention," and the dire necessity under which the Saints were placed when, after a journey of 1200 miles across trackless plains, rugged mountains and barren deserts, they found themselves in the homeless wastes of the Salt Lake Valley, taxed their inventive powers to the greatest extent in order to provide temporary shelter for their families.

Many of them had been used to building log cabins in the western frontiers, but in this desert region where timber was scarce and only found in the high mountains, where it was almost inaccessible until thousands of dollars should be expended in making roads through the rugged defiles, that primitive form of architecture was almost beyond their reach; but under the able leadership of that chief of pioneers and colonizers, Brigham Young, they were equal to the occasion. They appropriated the material nearest at hand, the alkali clay of the bed of old Lake Bonneville, and made it into adobes, or sun-dried brick, which in that dry climate would last a lifetime—many houses of this material that were built nearly half a century ago are still standing. Houses built of these adobes covered with canes from the Jordan swamps, together with a covering of soil, without floors other than the native soil dampened and packed by the tread of human feet, formed the homes of the exiles until something better could be provided. Another expedient that should here be described is the "dugout." This is formed by digging a cellar in the ground and covering it with canes and soil, and, as the earth is extremely dry in that country, this made an effective protection from the inclemency of the weather during the winter season.

These primitive dwellings were soon superceded by adobe houses with shingle or lumber roofs and board floors, plastered with mortar made of clay and sand, with the walls whitewashed with white clay. These made very comfortable homes until the farms could be developed, and the natural facilities, in which that country abounds, could be utilized.

The transformation of the desert into a fruitful field and of the adobe huts and dugouts into palaces and temples, is now the wonder and admiration of tourists from all parts of the world, and the "Mormons"

are fast becoming renowned the world over for the industry, thrift and perseverance that have brought about these wonderful achievements in so short a time and under so unfavorable conditions. These qualifications of the Latter-day Saints are becoming so well known in the west that special inducements are being offered to them to extend their settlements into Old Mexico and Canada; and, in the various states where they have settled, they are universally classed among the most thrifty, moral, and law-abiding citizens.

These conditions are largely due to the wise counsels and noble examples of their ecclesiastical leaders, who advise the people in their temporal affairs as well as in their spiritual, and it is quite noticeable that those that follow most closely their advice are the most thrifty. They have always been advised to build themselves comfortable homes and to hold tenaciously to them; the consequence is that the great majority of the people own their homes, which are generally free from mortgage or other incumbrance, so that during dull times they are not in dread of the rent collector turning them out into the street.

The first thing with a young man on reaching his majority is to secure a lot on which to build him a house, and then comes the collecting of material for the same. Any young man who neglects to take steps in that direction is deemed thriftless, and not looked upon as a desirable companion for life for a young lady with an eye to matrimony.

The Saints gathering from the various nations are advised to secure homes for themselves as soon as possible, and few in that land are contented to live in rented houses for any great length of time.

The difference of tastes among the people, gathered from many nations as they are, produces a variety of cottage architecture to be found nowhere else on earth. The extensive variety of building material found in that country also contributes largely to the pleasing variety that meets the eye of the traveler in that modern Canaan.

A. W.

THE SPAULDING MANUSCRIPT.

For the benefit of those who are so short of Anti-Mormon argument that they are obliged to re-hash the old oft-exploded Spaulding Story as the origin of the Book of Mormon, we publish the following letter from Jas. H. Fairchild, President of Oberlin College, Ohio, to Mr. John R. Hindley of American Fork, Utah, written in answer to inquiries made regarding the Spaulding Manuscript:

Oberlin College, O., October 17, 1895.

J. R. Hindley, Esq.

Dear Sir:—

We have in our College Library an original manuscript of Solomon Spaulding—unquestionably genuine.

I found it in 1864 in the hands of Hon. L. L. Rice of Honolulu, Hawaiian Islands. He was formerly State Printer at Columbus, O., and before that,

publisher of a paper in Painesville, whose preceding publisher had visited Mrs. Spaulding and obtained the manuscript from her. It had lain among his old papers forty years or more, and was brought out by my asking him to look up anti-slavery documents among his papers.

The manuscript has upon it the signatures of several men of Conneaut, O., who had heard Spaulding read it, and knew it to be his. No one can see it and question its genuineness.

The manuscript has been printed twice at least—once by the Mormons of Salt Lake City, and once by the Josephite Mormons of Iowa. The Utah Mormons obtained the copy of Mr. Rice at Honolulu, and the Josephites got it of me after it came into my possession.

This manuscript is not the original of the Book of Mormon.

Yours very truly, JAS. H. FAIRCHILD.

SISTER LUCY JANE BRIMHALL whose release is noted in this issue of the STAR, will sail from Glasgow for home on the 17th inst.

During her sojourn in the British Mission, she has won the love and esteem of all who have had the pleasure of her acquaintance. Her missionary work has been prosecuted with much zeal and faith and great good will come from the labor she has performed. Sister Brimhall is one of the first two sisters that were sent as regular missionaries to Great Britain and is therefore a pioneer in this labor. It is with regret we see her leave the mission and yet we feel that it is the will of the Lord for her to return. May the Lord's good peace and blessing go with her and continue upon her evermore!

She was released at the request of the Missionary Committee of the Apostles.

THE headquarters of the Sheffield Conference has been changed from 16 Middlesex St., Park Road, to 6 Freeman St., off Dobie St., Barnsley.

MANCHESTER CONFERENCE NOTICE.—A conference of the Latter-day Saints of the Manchester Conference District will be held in the Co-operative Hall, King St., Oldham, on Sunday, November 13, 1898. Meetings will commence at 10:30 a.m., and 2:30 and 6:30 p.m.

NOTTINGHAM CONFERENCE.

A CONFERENCE of the Latter-day Saints was held in the Co-operative Hall, Nottingham, Sunday, October 30th, 1898. Services were held at 10:30 a.m., 2:30 and 6 p.m.

There were present, Elders Rulon S. Wells and Jos. W. McMurrin, the presidency of the European Mission; Elder J. W. Knight, Sisters Ines Knight and Lucy J. Brimhall of the Bristol Conference; Elder George Ruff of the Sheffield Conference; Sister Martha Morris of Salt Lake City; President J. W. Stringfellow, all the Traveling Elders, and Sister Lettie Dewey Campbell, of the Nottingham Conference.

At the afternoon meeting the general authorities of the Church and the presidency of the European Mission were presented and unanimously

sustained. Elder Geo. Ruff was unanimously sustained as president of the Nottingham Conference, and the following named Elders and Lady Missionary were sustained in their respective districts: A. L. Cole, Joshua Coombs, Edward C. Rich, and N. L. Gardner in the Nottingham District; Stephen Parkin, Chester F. Campbell and Lettie Dewey Campbell in the Lincoln District; W. J. Gough and E. W. Stringfellow in the Derby District; Geo. Paice and Calvin S. Buckwalter in the Uttoxeter District; F. G. Burton and Jos. H. Painter in the Eastwood District; Jos. Udall and John Farr in the Mansfield District; H. P. Jennings and Alma L. Sargent in the Leicester District.

The following statistical report for the past seven months was read by President Stringfellow: Missionaries from Zion—Seventies, 17; Lady Missionary, 1. Local Priesthood—Elders, 6; Priests, 11; Teachers, 8; Deacons, 15; members, 321; total, exclusive of missionaries, 351. Tracts distributed—from door to door, 37,979; in open-air meetings and otherwise, 18,493. Books distributed—sold, 9; loaned, 170; given away, 142; strangers houses visited—with first tract only, 11,021; by first invitation, 138; by re-invitation, 307; Gospel conversations, 1,921. Meetings held—hall, 278; cottage, 102; out-door, 377; Sunday school, 110; Mutual Improvement sessions, 40; Bible or theological classes, 92; Priesthood meetings, 41; Relief Society meetings held, 12; baptisms, 26; confirmations, 26; ordinations, 3; children blessed—of church members, 6; of non-members, 5; emigrated—over eight years old, 11; under eight years, 1; died—over eight years old, 1; under eight years, 1; new subscribers for the STAR secured, 5.

The speakers at the morning meeting were Elders J. W. Stringfellow, Geo. Paice, E. C. Rich, N. L. Gardner and Sister Lettie Dewey Campbell.

The speakers at the afternoon meeting were Elders J. W. Knight, George Ruff, A. L. Cole and Sister Lucy J. Brimhall.

During the evening meeting, Elders Jos. W. McMurrin and Rulon S. Wells and Sisters Inez Knight, Lettie Dewey Campbell and Lucy J. Brimhall addressed the congregation upon the Gospel and the manner in which women are treated in Utah. At the evening meeting a song was rendered by Lettie D. Campbell, Inez Knight, Stephen Parkin and C. F. Campbell.

On Saturday night, October 29th, a special mutual was held at the Chapel in Shakespeare St., which proved very interesting. The program consisted of songs, by Bessie Cable, Stephen Parkin, Polly Parker, W. J. Gough, Joshua Coombs, Henry Taylor, Brother and Sister Henson, Annie Parker and Co., and Inez Knight; Recitations, by Edith Sheppard, Wm. Sheppard, Nellie Sheppard, Louisa Breeding, Lucy J. Brimhall and Lettie Dewey Campbell; Readings, by T. Dunn and Geo. Paice; Comical sketch by Masters, Sheppard and Martin, and a stump speech by Wm. Needham.

The weather was fair and all meetings were well attended.

Monday morning a Council meeting was held at 49 Sabina St., at which many questions were asked the Presidency concerning the work of the ministry, and some excellent instructions were given by Presidents Wells and McMurrin, President J. W. Stringfellow and George Ruff.

ALFRED L. COLE, Clerk.

THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

[*Continued from page 688.*]

CHAPTER X.

OLD KING COLE—HELENA—CONSTANTIUS—CONSTANTINE: HIS CONVERSION TO CHRISTIANITY—THE DISCOVERY OF THE TRUE CROSS.

WHEN we have heard sung the rollicking ditty commencing:

"Ole King Cole was a merry old soul,"

few of us supposed that he ever had an actual existence in flesh and blood, much less that he was the grandfather of Constantine the Great, the so-called first Christian emperor at Rome, and that indirectly, if not directly, he had much to do with Christianity in Britain.

According to many respectable authorities, as, in part, we have already shown, Bran was the father of Caradoc, Caradoc of Cyllin, Cyllin of Coel, Coel of Lucius, Lucius of Coel, Coel of Helena, and Helena was the mother of Constantine.* Coel ruled over that part of Britain known to moderns as Essex and Hertfordshire. His reign commenced A. D. 238.† Shortly afterwards, through his marriage with the princess Seradwin,‡ North Wales was added to his dominions. By this marriage he had three children—Tibeon or Helena,§ Juala (Julia) and a son, Conan (Cenan ap Coel).

Helena was born, according to the most reliable authorities, in Colchester, Essex. The ancient record book of that city contains the following entry: "A. D. 242 Helena filia Goelis nascitur in Colocestria." (A. D. 242 Helena, daughter of Coel, was born in Colchester.)‖ Others claim her as a native of York, while still others deny that she was a native of Britain.** It is remarkable how many birth places, fathers and mothers many of the noted men and women of antiquity were blessed with, and even some not so very ancient, appear to have had more than the number of nativities permitted to ordinary mortals. According to her admirers Helena was a prodigy both in beauty and learning. We are informed that she was "deeply read in Hebrew, Greek and Latin lore."†† When eighteen she was married to Constantius.‡‡ There is considerable romance and uncertainty about the marriage. Colchester at that time, so the story goes, was

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* Harding, Kennet, Baronius, Lewis, Polydore, Baleus, and others assert that Helena was the daughter of Coel.

† Old Colchester Chronicle.

‡ Sir John Price, Warrington, Rowlands.

§ Before her death she was known as the Empress Flavia Julia Helena Augusta. By some of the Welsh writers she was called Ellen Lueddog.

‖ Morants' Colchester, Baleus, Goeffery of Monmouth.

** Ambrose, Cedrenus, Nicephorus.

†† Caxton.

‡‡ Flavius Valerius Constantius was grand nephew of the Emperor Claudius Gothicus.

invested by a Roman army of which Constantius was the commander. Helena's nurse, to preserve her virtue from the lawless Roman soldiery, disguised her young mistress in humble attire as a poor maiden and concealed her in the house of a countryman. The chance of war conducted Constantius to her retreat, and he, charmed with her loveliness, carried her off. On discovering that she was the king's daughter he made her his wife. Other accounts state that her son Constantine was born before she was married to Constantius, but it is certain that she was married to him. Being the daughter of a tributary British king she was not considered by the Romans the equal of her husband, which has probably been one of the causes which has thrown a cloud over her union, and has resulted in numerous authors claiming that her marriage was not legal.* There seems no doubt that she was regarded by Constantius with great affection, and united with him in numerous works which he undertook for the improvement of Britain, and also accompanied him on his foreign wars.

One incident is related of two of the sons of this royal couple which as it relates to the brothers of Constantine may be of interest. These brothers quarreled, and in the quarrel the elder was killed. Constantine exiled the fratracide from Britain. Lucius, (for such was his name) deeply repented and later embraced Christianity, and in course of time was ordained an elder, and then a bishop. After his brother Constantine's conversion, the latter promoted Lucius to several ecclesiastical positions, and he became known for his missionary zeal. He eventually fell a martyr to the faith as did one of his sisters, named Emerita.

Helena, however, was not to remain the wife of Constantius. Diocle-sian and Maximian, the joint emperors agreed to elect two Caesars as their colleagues, each of whom, by being appointed ruler over a certain portion of dominions belonging to them, should render assistance in preserving order over their extended empire. The persons on whom their choice fell were Galerius and Constantius, and to the proposed honor about to be conferred one only condition was affixed, one calculated to insure the dignity of those elected, that of each becoming the adopted son, or rather son-in-law, of the two emperors. It was previously determined by Diocle-sian and Maximian, that in case of the newly created Caesars being already married, they should repudiate their wives, and be left free to espouse the imperial brides destined for them. Flavia Theodora, daughter of Maximian's wife, by a former husband, was chosen for his bride. It is said that he hesitated long, and that the earnest solicitations of Helena alone decided him. As soon as the marriage was celebrated he was invested with the government of Spain, Gaul and Britain, with the enviable title of Caesar, for which he had sacrificed so much (A. D. 292). His rule in Britain where he took up his abode was conspicuous for its moderation, and it is claimed that it was owing to his merciful disposition that the persecution of the Christians in the British Isles ended so quickly. Indeed it is asserted by some that Constantius was himself a Christian;†

* Eusebius, Jerome, Bede, etc.

† See Hall's Lives of the Queens of England.

that he received the rite of baptism in the seventh year of his empire, Sylvester,* bishop of Rome, officiating. Certain it is that some of the family professed the faith.† Whether Helena was a Christian at this time is very uncertain.

On the death of Constantius, Constantine succeeded him as Caesar. Helena, who had lived in retirement since her husband's marriage with Theodora, joined him at York. She was in her fifty-fourth year when she thus became empress-mother of Rome. Constantine caused her to be proclaimed Augusta in his armies‡ and raised her at once to all the dignities of a Roman empress. He also had medals struck bearing her likeness, he admitted her to his councils, and placed her at the head of his exchequer. This vast power she used for the benefit of Britain and its people, as long as she remained on that island.

Helena's life was not altogether without blemish, much less was that of her son Constantine. It was disfigured with the crimes that ambition often brings. The story of his conversion to Christianity is doubtless familiar to most of our readers and does not properly belong to the history of the faith in Britain. This much, however, may be said that, according to statements generally accepted by church historians, Constantine before a battle with one of his enemies named Maxentius, earnestly implored, in prayer, the protection of the one supreme God. After his prayer, a little before noon, as he was traversing the country with a part of his army, he beheld in the sky a cross of light with the inscription, "By this shalt thou conquer." The following night he is said to have seen our Savior, who commanded him to make a representation of the cross which he had seen, and use it in battle. The emperor obeyed the divine command, and thus as early as the fourth century originated the famous banner called Labarum or Standard of the Cross, which wholly displaced the ancient standard of Rome. Lesly, bishop of Ross, reports a similar story respecting Hungus, king of the Picts. He states, that the night before the battle between Athelstan, king of Northumberland, and Hungus, king of the Picts, a bright cross, in the form of that whereon St. Andrew, the tutelar saint of Scotland, suffered martyrdom, appeared to Hungus, who, having gained the victory, ever after bore the figure of that cross on his banners. How much truth there is in either of these stories we are not prepared to offer an opinion; undoubtedly the conversion of Constantine, whatever its cause, hastened the decay of the Christian church and gave rise to many new abuses and strengthened those already existing. As soon as Christianity became popular and powerful the little virtue that remained in it rapidly disappeared.

Whether Helena was a Christian before her son or not is a disputed

* Sylvester was bishop of Rome from A. D. 314 to A. D. 336. If these dates are correct Constantius was baptized by him before he became bishop, as Constantius died in A. D. 306.

† Constantia, a daughter of Constantius, by his wife Theodora, was a strong Arian.

‡ Butler, Green's Worcester, Seldon's Titles of Honor.

point. Ambrose* conveys the idea that she was; Crevier, on the other hand, asserts that Helena had long been engaged in the superstitions of idolatry, and that it was the conversion of her son that brought her to Christianity, which she embraced with a sincere heart and enlightened mind, and apparently to her best knowledge was ever after a zealous defender of the faith. It is claimed that she wrote a number of treatises and epistles, among them one on "The Providence of God," another on "The Immortality of the Soul," all of which Ponticus says in his days were still extant.

At the advanced age of eighty, Helena undertook to discover the cross on which the Savior was crucified. In her travels she was not only attended by an imperial retinue, but by a large army withdrawn for that purpose from Britain. It is claimed by pious chroniclers that she undertook this journey in response to various visions and divine warnings which she had received. Of course the true cross was found, it would not have done for the empress to have failed. Henceforth she became St. Helena.

Many stories are in existence of the way the true cross was discovered, and they vary greatly in detail. It may readily be imagined that they are full of romance. One modern writer, Mrs. Matthew Hall, collects the various stories into the following shape:

"On her arrival at Jerusalem, Helena is said to have convened a large assembly of Jews, of whom she requested information concerning the spot of which she was in search. They refused to point it out; upon which Helena threatened to put them to death. On hearing this, they reluctantly confessed that Judas—an ominous name—one of their number, could give the necessary information. This man, however, who was really acquainted with the place, was as resolute as his brethren; and it was not till after he had passed several days without food in a dry cistern or pit, where he had been placed by order of Helena, that hunger conquered his resolution and he made known the secret, by leading the impatient empress to the spot. When arrived there, the search was by no means easy. The Emperor Adrian, who had delighted in the profanation of those sacred places, had, about 200 years before, buried under great heaps of earth the place where the holy sepulchre existed, not far distant from the spot of crucifixion, and had built upon a platform over the place, which was paved with stone, a temple to Venus, while above the sepulchre he had raised a statue of Jupiter.

"It was necessary to remove the whole of this edifice, and afterwards to clear away the mass of stones on which it rested, as a preliminary step to the necessary discovery; this done, they had to dig very deep to discover the former surface. No difficulties could, however, deter Helena from accomplishing her pious object. After a vast quantity of earth had been removed, and all the rubbish of the building they had demolished, the

* Ambrose, born about A. D. 340, died in 397. A father of the Latin Church. He was elected A. D. 374, bishop of Milan before he was baptized. He was the champion of the Catholics against the Arians and pagans.